THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The discovery of what is true and the practice of what is good are the two most important objects of all philosophy."—SOCRATES.

No. 43 Vol. LXIX. Thursday, October 24, 1907. Price One Penny.

THE GODHEAD.

IT is passing strange how learned men could make such a colossal blunder relative to this subject seeing that the scriptures are so plain concerning it. The Bible certainly does not teach us of a God without body, parts or passions, of a God who is Father to Himself, and Son to Himself, who came down from heaven to earth yet remained in heaven, who ascended to heaven and sits at His own right hand, who is so great that the heavens cannot contain Him, and yet so small that He dwells in men's hearts. Well might one who believes thus confess, "This doctrine is a great mystery." ("Broughton's Dictionary of All Religions.")

It is both unreasonable and unscriptual. The first article of the Episcopalian creed reads, "And in unity of this Godhead are three Persons." If this scriptural fact were believed in it would put an end to much of the wrangling that is so often seen. Although there are three Persons in the Godhead, these act as a unit in all things. "Verily I say unto you," said the Messiah, "the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." (John 5: 19.)

In the beginning of creation the Lord said, "Let us make man in our image after our likeness." (Genesis 1: 26.) Again He said, "Behold the man is become as one of us." (Genesis 3: 22.) The apostles and those taught by them certainly believed in God the Father as being separate and distinct from Jesus His only begotten Son, and also from the Holy Ghost. That Christ had a bodily

form, parts and passions, no one will deny. And He being the express image of His Father, would suggest that they are alike in form. "Christ who is the image of God." (II. Corinthians 4: 4.) "He that seeth me seeth him that sent me." (John 12: 45.) "Who being in the form of God, thought it not robbery to be equal with God." (Philippians 2: 6.) "Who is the image of the invisible God, the firstborn of every creature." (Colossians 1: 15.) And yet some men assert that God has neither body parts nor passions. With as much reason could they say the same of themselves. Where could we find language plainer than this: "Let us make man in our own image, after our likeness. So God created man in his own image, in the image of God created he him?" (Genesis 1: 27.) "Men which were are made after the similitude of God." (James 3: 9.) Jesus was surely not addressing Himself when He exclaimed, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight." "All things are delivered unto me of my Father." "But of that day and of that hour knoweth no man, no, not even the angels which are in heaven, neither the Son, but the Father." If the Father and Son are one person, as many believe, how is it that Christ did not know the time of His second coming? In His prayer the Savior said, "Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt." (Mark 14: 36.) According to this appeal it is evident that the Savior was looking beyond Himself to His Father in heaven. If Christ were God the Father here is indeed a mystery. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth." "For the Father judgeth no man, but hath committed all judgment unto the Son." "For as the Father hath life in himself; so hath he given to the Son to have life in himself." "When Christ shall have delivered up the kingdom to God, even the Father." "Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God." Jesus could not come or go to Himself, neither give up the kingdom to Himself, nor plead to Himself, therefore the Father and the Son are two persons.

The third person of the Godhead, the Holy Ghost, proceedeth from the Father and the Son. He is spoken of in the Scriptures as a distinct Being. "The Comforter, which is the Holy Ghost, whom the Father will send in my name." (John 15: 26.) "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15: 26.) In both of these passages three distinct Persons are spoken of. The following texts are likewise very explicit: "Whoso speaketh a word against the Son of man it

shall be forgiven him: but whosoever speaketh against the Holy Ghost it shall not be forgiven him." (Matt. 12: 32.) "Now God anointed Jesus of Nazareth with the Holy Ghost and with power." (Acts 10: 38.) "But he (Stephen), being full of the Holy Ghost, looked up steadfast into heaven, and saw the glory of God, and Jesus standing on the right hand of God." (Acts 5: 55.) If Christ and God had been in Stephen, he could not have seen them in heaven. Jesus being also baptized and praying, the heaven was opened and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, "Thou art my beloved Son, in whom I am well pleased."

In Christ's prayer the unity of the Trinity is fully explained: "That they all may be one as thou Father art in me, and I in thee, that they also may be one in us." (John 17: 21) Every true believer will admit that Jesus had reference to a oneness in faith, in purpose, etc., and not in person, when He prayed thus for His disciples to be one. God and Christ are not omnipresent in person; such an idea is erroneous and unscriptural. They are represented everywhere by the Holy Spirit, the true representative of the Father and the Son. "Whither shall I go from thy spirit." (Psalms 139: 7-13.) "Ye are builded together for an habitation of God, through the spirit." (Eph. 2: 22.) "Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth." (Psalms 104: 30). When Christ promised, "Lo I am with you alway, even unto the end of the world," He evidently meant that He would be with them by the Holy Spirit, for He had said, "If I go not away the Comforter will not come unto you." "Hereby know we that we dwell in him and he in us because he hath given us of his spirit." "And hereby we know that he abideth in us by the spirit which he has given us." "That he would grant you according to the riches of His glory to be strengthened with might by His spirit in the inner man that Christ may dwell in your hearts by faith." Thank God for the glorious light of truth which has burst forth in these last days. The knowledge of the true God is certainly spreading through the earth. The time will surely come which was spoken of by the prophet when no man shall have to say to his neighbor, "Know the Lord, but all shall know Him from the least to the greatest."—PERCY GROOM.

THE CHURCH CONFERENCE.

WHAT promises to be the greatest conference of the "Mormon" Church members since the foundation of the organization will reach its culmination in this city to-day. In numbers attending, in devotion to their leaders, in material prosperity and harmony of purpose conditions were never better, as evidenced by the report of the men at the head of the various activities of the church.

As is always the case, the attacks made on the organization and its leaders for political purposes have resulted in cementing its members more closely and arousing active solidarity where indifference or passive acquiescence in its purpose might otherwise have prevailed.

A non-member, more or less familiar with conditions here during the past decade, is impressed this year by the prosperity evident in the individuals composing the great throng in attendance, and by the spirit of enthusiasm which marks the conference proceedings. Time was when the speakers dwelt on the difficulties confronting them, on the critical financial condition of the church, on the hardships members were compelled to endure. Now the tone of the addresses is one of exultation, of triumph, of gratification over the progress made during the year and the outlook for even better things.

Such a spirit may offend the captious opponents of everything that savors of "Mormonism," but the fair-minded will perceive in it nothing but cause for congratulation to the church and the state in which it has its chief membership and administrative organization. Prosperity for the church means prosperity for the whole state; distress for the "Mormons" would mean distress for the whole commonwealth, since the interests of Mormon, Gentile, Jew and unbeliever are inseparably bound together, whether it pleases some to recognize the fact or not.

It may be said truthfully that the mass of the Church, the men and women who hold to its faith sincerely and practice its teachings with reverence, comprise a body of citizens remarkable for their frugality, their industry, their temperance and their observance of the moral code in every-day life. Commercially they have always been noted for their strict observance of business obligations—a fact which accounts in a measure for the very high standing of the state and its municipalities in financial circles here and abroad. Blunders may be made by their leaders, they may be charged with all the civic crimes in the calendar by men who have a purpose in the charge, but no one has ever accused them of wavering in recognition of responsibility for indebtedness or of bad faith in their financial and commercial undertakings.

That being so, the outside world will be loth to believe that they lack all the other qualities of substantial good citizenship. An intimate acquaintance with them in their homes, both in the cities and in the communities far removed from lines of travel, justifies the assertion that, as a people, they have done and are doing a great work in the reclamation and development of this arid west. They are the foremost pioneers of the desert; they unhesitatingly undertake tasks in remote places which would discourage a less hardy people or one less devoted to the task that calls them. They endure hardship uncomplainingly and they have the spirit of co-operation developed to an amazing extent.

Waiving any question of political affiliation which, naturally, is a tender subject for a Democratic newspaper, the "Mormons" are good citizens, devout adherents of their faith, remarkably efficient in the qualities needed in a new region, and entitled to the material rewards which have been the theme of rejoicing in this gathering.—*Salt Lake Herald*, non-"Mormon," Sunday, October 6th, 1907.

MINUTES OF THE GRIMSBY CONFERENCE.

THE semi-annual Grimsby conference convened in the Lecture Hall, Kingston Square, Hull, October 20th, 1907, President Charles W. Penrose of the European mission, President Brigham A. Seare and fourteen traveling Elders of the Grimsby conference, also Elder George Anderson of the Bristol conference being present.

The morning service commenced at 10:30. After the opening exercises and the administration of the sacrament, President Seare welcomed those present and reported the conference in excellent condition, with bright prospects for the future. The general and local authorities of the Church were presented and unanimously sustained. The statistical and labor report for the past six months was read and approved.

Elder A. H. Lowe addressed the meeting for a short time, speaking of the blessings and privileges enjoyed by us as a people, pointing out the necessity of our living so that we may be worthy of them; bore a strong testimony to the divinity of the work, and expressed his pleasure at having the opportunity of bearing it to the world.

President Penrose next addressed the congregation. He was pleased to note that the efforts put forth in this part were meeting with success; exhorted those who had recently been added to the Church to treasure it as of great worth to them. Our religion is not a mere Sunday worship, but every day brings forth its duty; it embraces all truth, whether scientific or religious. When people reject the truth they shut out the light from their souls and bring condemnation on themselves. By casting aside the tracts and literature brought to their doors, thousands of people are closing, as it were, their shutters, thus keeping the sunlight of truth from entering their homes. The Lord should not be charged with our afflictions. It is true He permits them, but they are brought about by the violation of the laws of nature and of God. Our afflictions are oftentimes a schoolmaster to show us the way to greater blessings, as we can better appreciate the bright sunshine after having the rain. Spoke on the belief of some as to the Lord's Day being on the seventh day of the week, and of the various other ideas of men which are being promulgated and followed by thousands. Was thankful that we had the more sure

word of prophecy and revelation to guide us. Admonished the Saints to make an effort to live close to the Lord, not to let fault-finding or evil speaking creep in among them.

The afternoon session commenced at 2:30. Elder Lorin W. Preston being the first speaker, he briefly related the manner in which the Gospel had been restored, and bore a strong testimony to its divinity. Elder Benjamin Brown spoke on the subject of divine authority and its necessity as a factor in the work of the Lord, showing that the commission given the ancient apostles did not give every man the right to go forth and preach as he might feel inclined. Elder James D. Dean spoke of some of the ideas prevailing in the world relative to our mission, and bore a strong testimony to the truth of the latter-day work.

President Penrose expressed his pleasure at the good influence prevailing in our meeting, and of his enjoyment of the musical numbers rendered. While we did not have a great deal written by the four evangelists as to the exact organization of Christ's Church when He was on earth, there was sufficient in the writings of the apostles to show us the officers necessary in that day. It was just as necessary that these officers be in the Church of Christ to-day, and that they hold the same power. The various organizations in the world to-day had at some time belonged to or sprung from the Roman church, and thus their authority came from that source. Their various creeds were based on the dead letter. We should have the living light to guide us in these matters, and this we have in our living prophets. Why should we not believe in revelation from God? Dwelt on the objections raised to this belief from the reading of John's revelation as to the taking from or adding to the words of the book, and showed the absurdity of the construction generally put upon that passage. Referring to a remark made by one of the previous speakers regarding the kind of God believed in by the world at large, it was pointed out in a most clear and convincing manner how this idea and teaching were in direct opposition to the word of God on the subject. The scriptures are of no private interpretation and man had no right to spiritualize the plain statements found therein. We must worship God "in spirit and in truth," not in error. Our worship should be from the heart and not mere lip service, fashioned after some set form.

At the evening session Elder H. S. Hatch spoke on the importance of the great message which the Latter-day Saints are endeavoring to place before the people, and rejoiced in having had the privilege of spending a portion of his life in getting it among them. The Gospel as we teach it requires obedience to law and not mere belief. President Seare then addressed the meeting, adding his testimony to those borne. In bearing their testimonies the Elders of the Church realized the responsibility it placed them under: that they would have to meet their words at some future

time. The foundation of "Mormonism" rests on the claim put forth by the Prophet Joseph Smith of the restoration of the Priesthood by authorized messengers, and while such claim might be startling to the world, the way is open whereby proof may be obtained. This message should not be rejected because it comes from an unpopular sect, especially when it is found to be in harmony with Bible teachings.

President Penrose spoke of the readiness of most people to be content with the religion of their fathers, without stopping to investigate for themselves. We should be willing to progress, not only along material but spiritual lines where opportunity is afforded. The various dispensations of the Gospel were touched upon, and it was shown how this dispensation embraced all others. The speaker wished we had *all* the books mentioned in the scriptures as having been written at various times, but still we do not reject the Bible because it contains little, verbal errors which have crept in through mistranslation. The predictions made by the New Testament writers concerning the apostasy were mentioned at some length, and it was shown how conditions existing to-day fulfil these predictions. The nations of the earth were talking peace but were preparing for war, but the Gospel has been ushered in to eventually bring about that time of peace when men shall learn war no more. By accepting the teachings of the Prophet Joseph Smith, we accept the teachings of the Savior, for they all came from Him by revelation. This is the reason we sing about the Prophet of latter-days, notwithstanding that so much of evil and slander was hurled against him. In conclusion, he bore a strong testimony to the divinity of the work of the Prophet, and of the establishment of the Church of Christ in the earth.

During the services musical numbers were rendered by Sisters Beatrice Garnett, Annie Jackson, and Emma Thompson, Elders A. T. Rose, Ira J. Stoker, Arthur W. Hall and President Seare.

Notwithstanding the inclement weather, the meetings were all well attended, that of the evening especially drawing out a large number of strangers, who paid marked attention to the services, many of them personally expressing their appreciation of them.

On Saturday afternoon and again on Monday morning President Penrose met with the Elders in council meeting, listening to reports, answering questions and giving instructions to the brethren. A splendid spirit prevailed throughout the meetings, and the Elders feel much encouraged from the visit of our President.

JAMES D. DEAN, Clerk of Conference.

THE giving out of church notices has often proved a pitfall for the unwary. "During Lent," said a rector lately, "several preachers will preach on Wednesday evenings, but I need not give their names, as they will be all found hanging up in the porch."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 24, 1907.

A MEMORABLE OCCASION.

THE seventy-eighth semi-annual conference of the Church of Jesus Christ of Latter-day Saints was held in Salt Lake City, October 4th, 5th and 6th, 1907. As usual the great Tabernacle, in which it was held, was crowded from the beginning. On Sunday the spacious building was thronged to overflowing, hundreds of people standing in the doorways as well as in the aisles, and every spot where human beings could find room. Overflow meetings were held in the Assembly Hall and in Barrett Hall, and still there were crowds of people who could not find admission into either place. The interest was unabated from the commencement to the close. President Joseph F. Smith conducted the services, and was attended by his Counselors and ten of the Apostles, one of the Twelve having departed this life, and the other being absent in charge of the European mission. The Seven Presidents of the Seventy were all in their seats, and all the departments of the Church were represented, a large number of Mission Presidents and other officials being in attendance.

The opening discourse, by President Joseph F. Smith, is spoken of in the highest terms, and we hope to be able to present our readers shortly with a verbatim report of the address. Private advices, as well as public reports, pronounce the conference the greatest gathering of the Latter-day Saints that has ever taken place, and it shows the Church to be in a better condition, spiritually and financially, than ever since its organization. The opposition arrayed against it for a long time has been somewhat allayed, and has served to unite the Saints and has aroused in them a greater determination than before to stand firm for the truth, to serve the Lord and to listen to the instructions of His inspired ministers.

It was a grand assembly of people, from Canada in the north down to Mexico in the south, from New York in the east to California in the west, all of one heart and mind in relation to the faith of the Gospel restored to earth in these latter days. Nothing

like it for unity of purpose, sincerity of soul, and devotion to the cause thus represented can be found among any or all of the nations of the world.

The scene in the Tabernacle during the service was grand to sublimity, the music from the great choir and the splendid organ added much to the pleasure of the occasion, and the people dispersed at the close of the conference to their respective homes in distant parts, having thoroughly enjoyed the proceedings and being filled with enthusiasm over the wonderful spread of the work of the Lord throughout the world and the increase of His power and influence within the Church itself. It was an occasion that will long be remembered by all who participated therein.

On Sunday when the authorities of the Church were presented for the votes of the assembly, the vacancy caused by the demise of Apostle George Teasdale was filled by the appointment of Anthony W. Ivins, to the great satisfaction of all present and of the people generally, when they learned of the action taken. All the votes on the authorities were unanimous. There was no jar, or dispute, or contention, but harmony and good-will prevailed, for the members of the Church were "all baptized by one spirit into one body." Personally we heartily endorse the appointment of Elder Ivins, and have frequently mentioned his name as one worthy in every respect of the position that he is now called upon to fill. He is a man of affairs, of experience, of education, of uncommon ability, a gentleman, a scholar, yet humble and obedient and thoroughly devoted to the work of the latter days.

The new Apostle was born in New Jerscy, U.S.A., in 1852, and was taken by his parents to Utah in 1853. As he grew to manhood he became fully identified with the Church and filled every position he was called upon to occupy with honor and integrity. He, with his parents, were among the first settlers in St. George, in Southern Utah, where he became a prominent factor in the building up of that distant region, and served in many civic positions as well as in ecclesiastical offices. He was a member of the High Council of the Stake and subsequently of the Stake Presidency. He served as a missionary in Mexico, Arizona and New Mexico among the Navajo and Pueblo Indians, and became thoroughly acquainted with their ways and was highly successful in his labors. He became proficient in the Spanish language, so much so that in an interview with President Diaz, in company with a number of Elders, that dignitary paid him a very high compliment on the pure Spanish he spoke, acting as interpreter.

In 1895 he was called to preside over the Mexican mission and colonies, and built himself a beautiful home in Colonia Juarez. Under his direction and practical ability and force the Colonies in Chihuahua flourished and became very prosperous. A splendid academy in Juarez was erected under his supervision and is the admiration of all beholders. He was a member of the Legislature

of Utah in 1894, and later was an active member of the Constitutional Convention, in which his legal learning and good sense and judgment placed him in the front rank of that important body. He is a man of family, having married Miss Elizabeth A. Snow, daughter of the late Apostle Erastus Snow. He is an exemplary as well as efficient Latter-day Saint, and his appointment is hailed with pleasure by everybody acquainted with him or with his career. The writer is to be counted among his warmest friends and admirers, and the Council of the Twelve Apostles is to be congratulated in receiving such marked additional strength into its fellowship.

The October General Conference of the Church of Jesus Christ of Latter-day Saints signalizes a big movement forward in the history of the greatest dispensation of God's goodness to mankind, since the day when the plan of redemption was made known to the father of the human race after his expulsion from Eden. The grand cause of salvation will be accelerated thereby and light and truth will be spread abroad, to the ultimate overthrow of darkness and error and the establishment of the reign of righteousness and peace.

C. W. P.

THE "IMPROVEMENT ERA" IMPROVED.

One of the best monthly magazines, and from a Latter-day Saint standpoint, *the* very best, is the *Improvement Era*, published at Salt Lake City, by the General Board of the Young Men's Mutual Improvement Association. It is the organ of that Society and has been for several years wielding a splendid influence among young people in Utah and elsewhere, and affording much food for thought to older and more matured minds. It has now become the organ also of the Seventies, a great body of Elders of the Church organized into councils or quorums of seventy each. This combination will commence with the November number of the *Era*, which is the beginning of a new volume. President Joseph F. Smith and Elder Edward H. Anderson are its editors, Elder Heber J. Grant the business manager, and Elder Alpha J. Higgs his assistant.

It is the desire of the management to increase the sphere of usefulness of this excellent publication. Therefore, the effort is being put forth to enlarge the subscription list, as well as its interest and power for good. Subscribers to the *Era* will be presented, free, with a copy of the Senior or Junior Manual, according to choice, either of which is worth more than the subscription price to the *Era*. The Senior Manual is on "Spiritual Growth," and the Juvenile on "The Acts of the Apostles." Each is arranged in the form of lessons, containing information of the utmost value, given in such a way that it can be gradually acquired, leading up to vast

stores of knowledge and developing in the student that intelligence which is "the glory of God."

The *Era* for the year beginning in November 1907 will equal and probably excel all previous issues of this first-class magazine. In addition to the writings of the best authors in the Church on various topics fully abreast with the times in theology, in science, in philosophy, in lighter literature, in poetry, in a summary of all the leading events current in the world, it will have a separate department for the Seventies, with Elder B. H. Roberts as editor, which is a sufficient guaranty of its excellence and adaptation to the special work for which it is designed. One of the new features of Volume XI. of the *Era* will be a series of artistic illustrations; and as the magazine is to be printed on fine and substantial book paper, they will add greatly to the beauty of the work and its claims for preservation in bound form.

The missionaries abroad will still be supplied with a copy each gratuitously. We know this will be welcome news to all the Elders in the mission field, as they, as well as those engaged in the Liverpool Office, look for the *Era* every month with eager anticipation. There is no other publication that we know of which equals it in its particular sphere, and with the added interest that it will create by the addition of the Seventies' department, it will loom up into still higher eminence than it has hitherto achieved.

We commend the *Era* to all the readers of the MILLENNIAL STAR who desire to advance in useful knowledge relating to this life and to that exalted condition of existence which is called "the life to come." Study of its pages affords an education in itself. The spirit which it breathes is of the highest spiritual nature, yet it is practical withal and an incentive to progress temporally and eternally. The subscription price is but $2.00 a year, to be sent in advance to Alpha J. Higgs, General Secretary, *The Improvement Era*, Salt Lake City, Utah, U.S.A.

C. W. P.

TRUE dignity is never gained by place, and never lost when honors are withdrawn.—*Messinger.*

SHUN the very beginnings of evil. Refuse to keep company with those who tell the questionable story and who speak slightingly of that which is pure and innocent. Avoid such men as you would the pestilence. No matter if they seem good in other respects. As a chemist can tell from one drop of blood that there is poison in the veins, as a chip will tell you the current of a stream, so in these beginnings there are the seeds of disease which will surely end in failure and moral death. Beware of harboring impure thoughts, for they are like the spark in the hold of a ship; it will work its way right and left until there is a bed of fire under your feet, and destruction is at hand.—*S. B. Capen.*

"VIM."

Elder Lewis O. Clark writes: "Just a word of encouragement to the Elders in the mission field. Since joining your ranks I have felt the vim and vigor you display in your noble work. To be sure, we meet with many things to discourage us, and we feel at times like giving up. But we know that such thoughts come from the evil one. Once having put our hands to the plough we must not turn back. A sure cure for discouragement is prayer and humility. Prayer is to the discouraged soul what the dew of heaven is to the drooping flower—it revives it. But if we expect the Lord to do His part, we must do ours. We must put our souls into our work; half-heartedness has never accomplished much. Whatsoever our hands find to do we should do with all our might. There are two classes of people in this world, One class is called "Nippers;" the other is styled "Grippers." The former are always looking on the dark side of things, the latter on their bright side. The "Nippers" wait for things to turn up; the "Grippers" turn them up. The "Nippers" say, "Everything comes to those that wait;" the "Grippers" have a better version of the proverb, which reads, "Everything comes to those who hustle while they wait." Brethren, let us be known as "Grippers," men with a purpose firm, and daring to make that purpose known. A short time ago I came across a poem entitled "Vim." It is from the pen of Edmund Vance Cook, and is as follows:

Did you tackle that trouble that came your way
With a resolute heart and cheerful,
Or hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that your hurt that counts,
But only how did you take it.

You are beaten to earth? Well, well, what's that?
Come up with a smiling face,
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why the higher you bounce;
Be proud of your blackened eye!
It isn't the fact that you're licked that counts;
It's how did you fight—and why?

And though you be done to the death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why, the critic will call it good.
Death comes with a crawl or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only how did you die?

FROM THE MISSION FIELD.

Departures.—The following Elders sailed from Liverpool for Montreal, October 17th, 1907, per s.s. *Dominion*: From Great Britain—Dudley W. Packard. From the Netherlands—Henry T. Darley, Frederick Kohler. From Scandinavia—James Anderson, Joseph H. Stephenson, Charles Peter Anderson. With the Elders were sixty-three emigrating Saints. The company was in charge of Elder Frederick Kohler, Elders Henry T. Darley and Charles P. Anderson being his assistants.

Presentation to President Midgley.—A social was given to President J. G. Midgley, Jr., by the Saints of the Preston branch, at their hall 10 Lancaster Road, Preston, on the 9th inst. A program of songs and recitations was well rendered and thoroughly enjoyed by all present. Elder F. E. Wadsworth, in behalf of the members of the branch, presented President Midgley with a handsome silver cruet stand, adding that he had endeared himself to them by his kindness and indefatigable labor. Elder Midgley expressed his appreciation of the handsome gift, and assured the Saints that he had had much joy while laboring amongst them. He invoked the blessings of the Lord upon them.

Farewell Socials.—On Tuesday evening, the 16th inst., the Saints of the Birkenhead branch and a number of their friends gave a very unique social in honor of Elder Bertram F. Reeves, prior to his return home. The Saints' meeting-room was tastefully decorated for the occasion, and on the numerous little tables were a choice display of flowers and potted plants. A pleasing program was rendered, after which excellent refreshments were served. Brother Burrows, in behalf of the Birkenhead Saints and friends, presented Elder Reeves with a handsome autograph album, which the latter accepted with profound thanks, assuring the donors that he would treasure in fond remembrance the many acts of kindness which they had shown him during the days of his mission with them.

On Saturday, October 12th, a social was held in the home of Brother William Duckworth, 47 Westmorland Street, Burnley, in honor of Brother James Barnes, who sailed for Zion October 17th. A number of Saints from the Nelson branch, including Elders Thomas G. Lambert and Kenneth R. Woolley, and Elder George M. Groesbeck of Preston, met with the Burnley Saints and a most enjoyable time was spent.

Arrivals.—The following missionaries arrived in Liverpool, October 21st, 1907, per s.s. *Cymric*: For Great Britain—William S. Bassett, Provo; Israel E. Thompson, Chesterfield, Idaho; James D. Allen, Mesa; Ralph H. Ludlow, Joshua S. Buchanan, Salt Lake

City; Calvin N. Peterson, Granger; Charles E. Goaslind, Preston, Idaho; Harvey L. Angell, Butte, Montana; James M. Brown, Centerville; Richard Jefferies, Grantsville; George Thomson, Magrath, Canada; Robert C. Gambling, Sharon, Idaho; Albert Black, Deseret, Utah; John Minson, Paris, Idaho. For Scandinavia—Jorgen Madsen, Manti; Andrius K. Poulsen, Liberty, Idaho; Lester F. Nielsen, Goshen, Idaho; Peter Peterson, Ferron, Utah; Benjamin Jensen, Chesterfield, Idaho. For Sweden—Oliver H. Nielson, Millville, Utah. For Switzerland and Germany—Quincy B. Nichols, Gustav H. Sentker, Eli B. Rodgers, Lawrence Squires, Alma N. Gold, Salt Lake City; Jacob A. Langston, Hinekley, Utah; Charles H. West, Ogden, Utah; Jared Parker, Bennington, Idaho; Seth N. Kunz, Bern, Idaho; John D. Montague, Preston, Idaho; Conrad S. Vaterlaus, Afton, Wyoming; Charles W. Rees, Coalville, Utah; Wilford L. Anderson, Brigham City; Lossie Ralphs, Ferron, Utah. For the Netherlands—David F. Davis, Joseph H. Carstensen, Salt Lake City; Samuel D. Thurman, Provo, Utah; John Henry Teeples, Goshen, Idaho. For South Africa—Owen L. Brough, Elwood, Utah; Thomas R. Wilks, Bloomington, Idaho.

Appointments.—The Elders who arrived October 18th, 1907, for Great Britain, are appointed to labor in the following conferences: William S. Bassett, Israel E. Thompson, London; James D. Allen, Harvey L. Angell, Leeds; Ralph H. Ludlow, Charles E. Goaslind, George Thomson, Liverpool; Calvin N. Peterson, Norwich; Joshua S. Buchanan, Scottish; James M. Brown, Richard Jefferies, Sheffield; Robert C. Gambling, John Minson, Bristol; Albert Black, Irish.

Baptisms.—A baptismal service was held at the Turkish Baths, Hull, on Sunday, October 20th, 1907, when eleven members were added to the Grimsby conference. The ordinance was performed by Elders Ira J. Stoker, Lorin W. Preston, and President Brigham A. Seare.

A baptism service was held at Preston Corporation Baths, on Saturday last, October 19, when five members were initiated into the fold of Christ. Remarks concerning the mode and the necessity of baptism were made by Elder Roger W. Creer, and Elder F. E. Wadsworth officiated in the sacred ordinance. Three of the converts belong to Lancaster branch and two to Preston branch. Confirmations took place after the baptismal service.

Elder William A. Skidmore writes from Gravesend as follows: "I am pleased to report another addition to the Gravesend branch. A baptismal service was conducted at the Factory Club Baths, Northfleet, on the 20th inst., when six persons were baptized by Elders William A. Skidmore and A. B. Worsley. Confirmations took place at the evening service, which was largely attended.

Elders Harold Hulme and Lawrence C. Blood, visiting missionaries, delivered interesting and impressive discourses on the first principles of the gospel. In conversation with some of the brethren at the close of the meeting one of the visitors said: 'I am pleased to be here; I could have sat and listened to your preaching another hour."

South London Relief Society Re-organized.—On Wednesday evening, October 9th, 1907, Sister Romania B. Penrose of the General Board of Relief Societies, with President Soren Peterson of the London conference, met with the Sisters of the South London branch at the home of Sister Isabella Seaich, and re-organized the Relief Society. Elders Charles A. Sperry, William W. Allen, J. L. Wilson, Jr., J. S. Mason, and three of the local brethren were also present. After the opening exercises President Peterson said he had received a letter from Sister Isabella Seaich requesting to be released from the office of president of the South London Relief Society and the meeting had been called in order to appoint a successor to Sister Seaich and to fill up other vacancies. Sister Seaich was then honorably released and the following sisters were unanimously sustained for the offices herein named: Ellen Pendry, president; Florence M. White, first counselor; Ada L. Shepherd, second counselor; Alice E. Perritt, secretary; Ellen Willard, treasurer. Sister Penrose then addressed the meeting, counseled the sisters to work unitedly together, and gave instructions as to the work of the society and the duties of the several officers. The newly-elected officers signified their willingness to carry out the instructions given, and perform their duties to the best of their ability. Sister Seaich made a few remarks and the meeting closed with benediction.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Jesus the Christ.

Lesson XXXI.—The Last Passover Night.

General reference: Matt. 26.

I. The Passover celebration. (See Lesson 6, II, 3, b.)

1. Origin of the Passover festival. (a) In Egypt the land of Israelitish bondage (Exo. chap. 12). (b) A perpetual commemoration of a special blessing.

2. Mode of observance. (a) By exclusive use of unleavened bread. (b) By ceremonial eating of the flesh of the paschal lamb. (c) By special instruction to children as to origin of the festival, and as to the merciful protection

received. (d) Christ as the sacrificial Lamb (see I. Cor. 5: 7).

II. Christ's last celebration of the Passover.

1. Preparation. (a) As directed by Jesus. (b) A sorrowful gathering.

2. The paschal meal. (a) Christ's declaration as to His impending betrayal. (b) Inquiries as to the identity of the betrayer. (c) Judas Iscariot indicated

III. The Sacrament of the Lord's Supper.

1. Authorized at the last meal partaken of by Jesus Christ with His chosen Twelve.

2. The emblems—typical and representative of the body and blood of our Lord, sacrificed for the salvation of the human race.

IV. The betrayer.

1. His identity—Judas Iscariot one of the chosen Twelve.

2. His preparations for the betrayal (Matt. 26: 14-16; Mark 14: 10, 11; Luke 22: 3-6).

V. After the last supper.

1. Retirement in Gethsemane. (a) The agonizing struggle; the bloody sweat; the prayer—"*Father, if Thou be willing remove this cup from me; nevertheless not my will but Thine be done*" (Luke 22: 42; and references thereto). (b) The chosen ones asleep—"*What, could ye not watch with me one hour?*" (Matt. 26: 40). (c) "*Behold he is at hand that doth betray me*" (Matt. 26: 46). (d) The kiss of treachery (Matt. 26: 49; Mark 14: 43-45; Luke 22: 47, 48). (e) Peter's opposition and the rebuke (Matt. 26: 51; Mark 14: 47; Luke 22: 49, 50; John 18: 10, 11). (f) In the hands of His enemies (Matt. 26: 57; Mark 14: 53; Luke 22: 54; John 18: 12, 13).

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.